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Excerpts From

THE DESTRUCTION OF LUBARTÓW

Khurban Levartov, Author

B. Tshubinski, Editor

Published in Yiddish by
The Friends of Lubartów, Paris, 1947

Imprimerie Abécé, 11 Rue Louis-Blanc, Paris (118 pages)

Translated into English by William Klaiman

Edited by David Steinmuller

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(*From page 5*)

In Memory of Lubartów

Life goes on. We already are beginning to count not the months but the years since our liberation. From the very beginning, our existence has began to take on a prewar style. Can we also take on a perspective of our catastrophe, to console ourselves with our traditional wisdom of life that "what the earth has covered up must be forgotten?"

Under all our undertakings and by every possible stand we take, always and everywhere, each of us who has been saved by multiple miracles will carry in our hearts a life-long bleeding wound that never will heal–the memory of our so tragically perished brothers and sisters, fathers and mothers, and innocent children; all of them felled by the Nazi's bloody hands.

We all have an obligation, which we can not adequately fulfill, to perpetuate their memory in a genuine and tangible way. We have long pondered and searched for a way to remember our martyrs, and we have decided to create a remembrance book and album where each victim of the Nazi atrocities from Lubartów will have his or her place. Such an album needs to remain a memory for generations to come–a memorial for a community which has been destroyed and that has disappeared. Such an album, which can bring together our brethren, whether in European areas once in ruins or across the sea, should become a sacred possession of every Lubartówer, like a family heirloom that will be handed down from parents to children.

We have approached our work with deep respect and dedication. We have made the greatest effort to gather the most pictures and carefully document the Lubartówer who perished and all Lubartówer–the ones who made their last journey from the Lubartów synagogue yard and the Lubliner Street and also the ones who fell into the Nazi claws in Paris and other cities in France. We also know that in many families not even one member survived. Therefore, it is not hard to imagine the difficulties we encountered and understand why our mission is not realized to the full hundred percent. We hope that eventually the families of those who are not included on our list, will therefore undertake as an obligation to provide the missing names and information and not hold us at fault.

The city of Lubartów as such remains as it was. Weeds grow today in the place where the old synagogue stood. The "devoted" Polish inheritors of the Hitler era bandits, now three years after the liberation, saw to it that the last surviving Jew left our once beloved hometown. Therefore for us, Lubartów, the destroyed city, this remembrance book is entitled, "The Destruction of Lubartów."

We have in this book provided space to perpetuate Lubartów as a whole and also to remember our bygone, good times. We would like in so far as is still possible also to perpetuate the Jewish Lubartów, the city of our martyrs, the city of our childhood years, past happiness and sorrow.

Throughout our past history of our martyrdom, total destruction fell short of our enemy's goal. As happens each time, there now are high hopes sprouting for a new life and a new beginning. We are determined to continue to weave further links to a golden chain of our ancient tradition. Nevertheless, what happened to us must never be forgotten. We must at every opportunity repeat the biblical decree, "Remember the Amalekites," the savage desert tribe that attacked the Israelites in the desert. We must remember what the Nazis Amalekites have done to us at a time when nations and people were bragging of their own progress and civilization. Therefore, we are more determined to remember our martyrs, not forgetting for one minute what the modern Amalekites have done to us. As we first cultivate our remembrances, there will be those who were so very special to us, "our people," whom we knew face to face–childhood friends who were our closest and beloved friends. Those were our real hometown, Lubartówer family. Those are specifically the motives that have caused us to create this extensive Lubartów Memory Book. We hope and wish that our project will provide an example for other remnant communities in France as well as other Jewish "Lansmanshaften" community groups in Paris.

We are sure that our large Lubartówer family will know how to appreciate our effort, and that every Lubartówer, wherever he might be, will make himself a organizer for Lubartów and for the Lubartów martyrs of those tragic years of 1939 to 1945. These organizers will be recognized through the general development of the association, "The Friends of Lubartów," in Paris.

Chil Gelman-Zonenstein

(From page 93)

Lubartów

A Brief History and Geography of Lubartów

Bordered by tall pine forest trees in a large track between Lublin and Lukov, two kilometers from the river Wiepecz, the town of Lubartów spreads out, or as the Jews simply called it, Levertów. A military commander named Pioter Pierlei whose family name was Lewart established the city in 1543. This was an era of religious reformation, and this new city became a center of Calvinism. In 1743, the then administrator of the town, Pioter Lubartówicz-Szanguszka, named the city Lubartów. As a remainder of its past eminence, a great castle was built in the renaissance style of the 16th century. It remained there until the War, and now it stands in ruins.

Before World War II, Lubartów had about 10,000 inhabitants. It distinguished itself for its economic status. Commerce was the main source of income in Lubartów and the surrounding areas. Among industrial plants was a glass factory, which employed several hundred people, a brewery, two large mills, etc.

The first Jewish settlers in Lubartów date back to the 16th century. At the beginning, only individual Jewish families arrived. Later, groups of families arrived, attracted to nicer and more affluent areas. Soon a good-size Jewish community was established. The Jews for the most part engaged in commerce and crafts. They did business primarily with neighboring noblemen or large farm landlords. Prominent names were Sheinik, Sztekarkov, Litske, etc. At that time, every nobleman had a court Jew, who would handle all the business transactions for him. Therefore, the Lubartówer Jews, as well other Jews in early Poland, were able withstand the quirks of the noblemen. Those were the typical situations in that era of the lordships in the land. Though this did not prevent the Jewish community to fund and build a large, beautiful synagogue, a house of prayer, a Hebrew school, and other Jewish institutions of that time.

The stories of Poland from the modern times also include changes in the Jewish community of Lubartów. We see Jews who do big business with foreign countries, Jewish representatives and recruiters for the Russian army, a growing class of Jewish craftsmen, Jewish tailors who also sell their own manufactured goods in large markets. Jews were opening large stores, and new jobs were created, like sale associates and other classes of Jewish workers. Thus, the era of 1905 can be described as a time when a Jewish proletariat in Lubartów took part in all political lives.

After World War I, Lubartów continued to grow, and so did the Jewish community, which then numbered about 5,000 souls. This was a period for all Lubartów to experience changes, like the establishment of professional societies, political organizations, and cultural institutions. This also brought waves of anti-Semitism and economic boycotts.

This in short is the "Lubartów that lives in our memory" and about which one of our Lubartówer friends so lovingly described.

(*From page 7*)

The Lubartów Story

The Germans entered Lubartów Wednesday, the 20th of September, 1939. For some time before, there were rumors circulating in Lubartów that the Red Army would occupy the town. This was the reason that the Germans found the entire Jewish population in town because the Jews thought there was no reason to escape to the Russian side if the Red Army was coming.

On the morning of October 12th, the city was surrounded by the German military. Machine guns were set up on the street corners. The Jews were ordered to report to the city plaza. While the Jews were assembled at the plaza, the German soldiers entered and ransacked Jewish homes and businesses. They took everything they could find. That terror lasted all day. In the evening the Jews were allowed to return to their homes. What they found were empty shelves and cupboards, and their goods scattered everywhere.

A few days later, the Germans ordered the Jews to leave Lubartów and go in the direction of Bog (?) It was forbidden to travel in the direction of Lublin. At first, only about a hundred families and the old and sick were allowed to stay in town. All possible restrictions were imposed on them. The people were limited to a few personal belongings and about 75 zlotys. Most of the Lubartów Jews went to Pastscheve and Ostrave and remained there until September, 1940.

In the meantime, the German reorganized the authority over Lubartów. At the beginning, the new leaders were more lenient, and for the right sum of money they allowed the Jews to return to their homes. By the end of the year, almost all the evicted Jews were allowed to return. We had to reestablish ourselves anew. We organized a community kitchen where meals could be taken home. Little by little, we started to do business again.

The first mass deportation started the last day of Passover in1942. The Germans sent out orders for all the Jews in town to assemble in the synagogue yard. There were two lines formed, one for people who had skills or trade and one for those without any skills. In one day, about eight-hundred people were taken directly to a train. They were kept in the train station all night, and in the morning the train departed–to where? None of the remaining Jews knew what became of them. One man who was supposed to be on the train escaped and went into hiding, but he was caught and shot on the spot.

A few days after the deportation, about two thousand Jews were brought to Lubartów from Czechoslovakia. The camp was a tragic mess. The newcomers, as well as the prior residents, whether they had a job or not, could not sustain a livelihood. Everyday, people were rounded-up for work from the streets and homes. This continued until the next action, which took place six months later on October 11, 1942.

This time, the Jews were gathered on the Lubliner Street, and most of the people were sent to Majdanek concentration camp, and the rest were taken to Treblinka. There were about seven to eight-hundred people who went into hiding. The Germans were destroying everything in the city, and shot any Jew they found hiding. This went on for about three days, and than it was announced

that all who went into hiding could come out and go free.

The Jewish Community Service or "Judenrat" received permission to bury the dead, with the help of the Jewish police and sanitation people. It should be added that this action was taken in Lubartów together with the Jews deported from Ostrover, Kaminke, Ferlev, and surrounding villages.

Peace did not last long for the few remaining Jews in Lubartów. Not more than a week later, an order came from Lublin that not a single Jew should remain in Lubartów. The last remaining Jews would be sent to Pusk. After this order, Lubartów became "Judenrein" or "clean of Jews." The ones who were sent to Pusk later were sent to various gas chambers. A few individuals were allowed to remain in Lubartów. Those were Berl Statmen and his wife, Yosef Golstein with his brother, Shmuel Honingsblum, the Rymer's three sons, Yitshe Hersh Karpenshif, and Avraham Laizer Winder's three sons, who worked with horses belonging to local militia. The Germans kept these Jews another three months and then shot them on the spot. Thus, the Jewish community of Lubartów, with its rich history dating back hundreds of years, was completely liquidated.

In 1941, the ruins of the beautiful Lubartów synagogue were taken over by the Poles who took the bricks to build a dairy, which is still standing to this day. A vegetable garden was planted by the city on the remaining vacant lot of the synagogue. There is no reminder of the Lubartów synagogue in place.

(*From page 34*)

Lubartów in the Claws of the Germans and the Judenrat

In the last few years before the war, Lubartów suffered from a strong anti-Semitic movement. The Jewish population in town at that time numbered about 1,500 families, of which 75% were small business people and craftsman. This was a time when "picket-niks," meaning demonstrations by young people, even children, were organized by anti-Semitic leaders. From early morning to late at night, they marched in front of the Jewish stores, and chanted "Nie kupuj u Zyda" – "Don't buy from Jews!" The demonstrators were not content with just shouting slogans but often attacked the Jews. The farmers did not pay attention to the demonstrators most of the time and kept buying from the Jews as before. But the government authorities assessed such high taxes on the Jewish merchants that this forced them out of business. That was the way conditions existed for Jews in Lubartów and the rest of Poland when the Germans invaded and occupied the country.

The German's attitude regarding the Jews was moderate at first, but this lasted only about three weeks. Then, they began to round up Jews for forced labor. The religious Jews were caught and their beards cut off on the street with any kind of instrument. One day, Moishe Laiser, the kosher slaughterer and his children were spread out on the street in mud in bad weather. Laughing loudly, soldiers stomped on them with their boots.

A short time later, the German commandant issued an order for all Jews to leave town within twenty four hours, and that anyone who did not comply with this order would be shot. The Jews ran around in panic, scared, and trying to find horses and wagons so they could take with them the little personal belongings they had. Almost the entire Jewish population left Lubartów.

In time, the treatment of Jews by the German commandant mellowed. The Jews who escaped to the neighboring towns (Ostrove, Partsheve, etc.) gradually returned. But it was not so simple. In order to return to your home, you had to pay a certain amount of money. We did not have any choice, and we had to make the best of it. In a short time, almost all Lubartówer Jews returned.

That was the way we lived in constant fear in order to survive. To provide for our essential needs was an unending struggle. But with good health, we somehow managed.

At the beginning of 1940, a "Judenrat" or Jewish Council was created in Lubartów. Its purpose was to provide Jewish laborers to the German commandant. The ones who did not work had to pay an assessment or fine.

In April of 1942, the Judenrat received an order to gather all Jews in the synagogue yard. The Gestapo agents came and asked every one whether he was working or not. The people who had jobs were put on one side and the ones who did not work on the other side. This selection resulted in the deportation of about eight-hundred Lubartówer Jews to concentration camps. The people who were selected for the deportation mostly were from the poor part of the Jewish population, while the rich, by paying off a sum of money to the Judenrat, were spared deportation for the time

being, and received work permits to work for the sanitation, militia, etc.

We can say now that the Judenrat's main purpose was to squeeze money from the Jews. "If you do not give money, we will take what you have." Those were the words that could be heard at every opportunity from the following persons: Moishe Joel Feldman, President of the Judenrat, Shlomo-Ber Tshesler, his helper; also, other co-workers like the barber, Israel Reinsilber, Menase Kosman, and Menubl Yehiel Weinberg (Kashe). These were the outcasts who were holding in their hands the destiny of the Lubartówer Jews.

Six months later, the second action took place. This time, the entire Jewish population was gathered in Lubliner Street. We stood in formation of four in a row and were led directly to a train. The train, with the Jews standing in front in rows like soldiers, extended out from the First Plaza to the train Terminal. The people were thrown in the cars, which were smeared inside with fresh lyme (white wash?) that caused the unfortunate to choke. When the cars were so overloaded that they could not stuff-in any more people, the German brigade started shooting at the victims at the steps and the platforms. A few individuals decided to go into hiding and escaped through the waiting room. About fifteen people saved themselves for a short time in those dark days. One of them was Dozar Shmuel Rubinstein and his family who were hiding in the cemetery and were caught by the Germans and shot on the spot. They were buried right there in one grave.

When I left Lubartów in the summer of 1946, there were virtually no Jews in Lubartów. Even the few survivors who showed up there after the liberation left. That is the way our Lubartów was destroyed with the help of our anti-Semitic neighbors, the Poles.

Ahron Raichstein

(From page 8)

The Liberation of Lubartów

At the time of the liberation of Lubartów, five Jews were hiding out in very poor conditions that were impossible to imagine. The five were Yosef Honingsblum with his wife Blume and Dvora Erlech (maiden name Zatke) with their five year-old son Michael and her husband's sister, Nemi Erlech. Other Jews came out of hiding in the surrounding villages near Lubartów. They were Berl Tunkelschwartz, Dobe Apfeld, Shlomo and Dovid Zinger, Yoske Weinberg and his daughter Reidke, Yitsie Put, Youvrit Farbiacz, Gershon Café with his wife Rachel and their daughter Surele, and Chava Goldstein.

The Russian army entered Lubartów on July 23, 1944. The Jews who were in hiding were reluctant to come out in the open for fear of violence from the Poles. The Gentiles who were hiding the Jews also encountered intimidation by the Poles.

When the Polish army first came to Lubartów, the Red Army already was there, and quite a few of the members were Jews. Thus, the remaining few Jews who came out of hiding felt a little more secure. Gradually, the Jews were being seen in the streets. Also, the Jews who were hiding out in the surrounding villages started coming back to the city. All-in-all, about forty Jewish souls survived. We began to work and do business. However, the existing security situation did not improve. One day, hooligans threw a hand-grenade into the building where Yoske Weineberg ran a spice store. By sheer luck, no one was killed, but in June of1945 the situation became so serious that the last few remaining Jews left town and headed to wherever they could go. To this day there is not one Jew left in Lubartów.

I am in Paris. This evening, we are sitting with a few friends from Lubartów. The room is bright and pleasant. The fourteen year-old daughter of our host is a passionate radio-lover, and we could not convince her to turn off the radio, and our conversation was being a disrupted by the noise of the French speaking on the radio. Nevertheless, our conversation was quite lively ,and we started to reminisce about our life in Lubartów. From time to time, a funny scene was recalled and we could not stop laughing. A person from that era, a non-Jew, cannot imagine what a deep wound the modern Jew carries in his heart. This is to say that people do not have a choice. The appearance of being happy is just on the surface. What is in the back of our mind, we never can forget. The loved ones who were left behind somewhere are in our image, a naive and childish image of hell.

In our meetings with people, there will always be one who will want us again to tell how my wife and I endured twenty-two months in hiding in Lubartów. I described how we lived for twenty -two months "buried alive" in a small shed about 40 cm (?) wide by 2½ meters long, with a broken roof where rain poured in like on the street. The Polish landlord, Czekanski, could not do any repairs because he did not want to attract the attention of informers. I remember all the little details about this shed, and I cannot believe how we survived those impossible living conditions for almost two years. I ask myself, did this really happen, or was this a terrible dream? Was this just a horror story we sometimes heard when we were children? No, this was not a tale from the 1001 nights. This is

really what I lived through, and it is still hard for me to believe how we, my wife and I, could survive for that long–what seemed to be an eternity. It was October 21, 1942, the day after the second action that I told about earlier, when the few skilled craftsmen who remained in Lubartów after a short time were shot by the Germans. Thanks to many miracles, my wife and I escaped this action. Long before this last action, we had made an agreement with our Polish friend, Czekanski, that if the need arose, he would hide us in his shed. We do not know what our fate would have been if our friend Czekanski had not been a good human being. He treated us as well as could be expected, considering the circumstances under which we lived. He used the money we gave him for food and other essential supplies.

So things continued in our "normal" way. But in January, 1944, Czekanski was arrested on information of being involved in some underground activities, and the Germans soon shot him dead. Czekanski's wife decided to continue to provide us with food. She often suggested and urged us to go away and hide in the forest. The last seven months of being essentially "buried alive" were the most difficult. We were saved solely by the fact that Czekanski's wife would be implicated in our eventual discovery and arrested.

I have already described above the conditions of our coming out of hiding. I will only add a few words about the prospect of losing our lives. In the shed, it was almost impossible for a person to make the slightest movement because the walls were full of nails that had been pounded in from the outside, and the points of the nails protruding through the walls inside. Not only our clothes, but also our bodies were torn and covered with wounds. Our clothes were hanging in shreds, and the walls and nails were deteriorating from the rain and age. As long as we were inside, the instinct for life was our inspiration to fight and "stand on our feet." It was hard to call the time in this shed living. After my first day of freedom, I lost my last bit of strength, and I had to spend a few weeks in bed. The urge to continue living and see with our own eyes the perpetrators of that bloody mess brought to justice helped us to get back on our feet and get well and start a new life.

I cannot end my "fantastic" story and not tell about the other three Jewish souls with whom my wife and I survived the destruction of Jewish Lubartów. Dvora Erlech, Pinchas Zomger's daughter who was deported to Pusk, later escaped with her five-year-old son and her sister-in-law, Nami Erlech. The two women with the child were wandering around in the nearby villages and fields and eventually brought themselves back to Lubartów. This was already after the second action. The two women did not meet any Jewish people, and they barely had any food to sustain life. Through various incidents and miracles, which played a big role, were they able to force themselves into a cellar where, at that time, a few Jews were hiding. The cellar was supplied with food by Szenkiewicz Mazusz, from the prominent Mazusz family. The sight of the two women and the child so shocked Szenkiewicz that he first-of-all brought them a warm, cooked meal. He than took the three to his home and put them up in a vault that he had dug under his bed. He provided them with food and also with money.

At night, when everything was closed and the window curtains drawn, the two women ventured out from their "living grave" for a few hours. The youngster used to go up to the main floor in the daytime sometimes. One day, Szenkiewicz and his wife were not at home, we were allowed stay in

the rooms on the main floor so that we could take care of Szenkiewicz's small child. A neighbor happened to drop in and wondered, who was that strange child who looked like a ghost from the grave? Or is it a living soul? "Who are you, and what are you doing here?" the bewildered neighbor asked. The five year-old Jewish youngster answered without hesitation, "my mom came with me to town to see a doctor." As soon as the neighbor, left the young boy shouted out, "mother, we are in trouble! The neighbor must have found out that I am Jewish, and they will call the Germans." This is the way a five year-old experienced life; a cruel life under the Nazi authorities.

Szenkiewicz Mazusz was killed by the Germans in late1943. His wife continued to keep the two women and the child to the last moment, when the Red Army entered and occupied Lubartów. Dvora Erlech and her child currently reside in Israel.

Yosef Honingsblum

(*From pages 44-45*)

I Survived in the Soviet Union

After the first friendly greeting, "Shalom Aleichem," from my Lubartówer landsmen in Paris, almost everyone asked me one and the same question, "How did you managed to escape from hell?" I am an old Jew, and I believe in the Creator's protection. Like most Lubartówer Jews, at first, when the murderers came in, I did not realize the danger hovering over us. At the very first mischief committed by them, it began to enter my mind that we must not remain in their vicinity but run away wherever our eyes will lead us. And I did just that. This is the way it was:

The Germans entered Lubartów on the eve of Yom Kippur in 1939. At the morning services on Yom Kippur, several soldiers forced themselves into the synagogue, dragged the Rabbi away and put him in front of a church to sweep the sidewalk. A young women, Simele Haye Brocha's daughter-in-law arrived, took the broom from the Rabbi and started to do the work for him. The soldiers then took him and sat him down on a bench, took off his prayer-garment, smeared his face with mud, and in this state took his picture.

A day later, several soldiers came to pick up Chief Rabbi Rabinovicz. They knocked on the door and from fright the Rebitzin (the rabbi's wife) suffered a heart attack and died on the spot. The soldiers then led the Rabbi away to a grain mill, tortured him, and then put him to work.

Jews consoled themselves that these were only little pranks by a few wild and vicious SS troops, and that it would soon quiet down. But this did not let me rest; it caused a lot of mental anguish. The next morning, not considering that it was Shabbat, I caught a ride on a wagon that took me across the border near Slavitish-Dematsheve.

Regarding Rabbi Rabinovicz, I was later informed that there was a plan to rescue him. He was hiding out and lived and worked as a shoemaker until an informer betrayed him in 1943. The Germans then cut him in two with a saw.

The entire time while I remained near the border on the Russian side, I often received news from Lubartów, and I knew what was happening there. Between Yom Kippur and Chanukah of 1939, the situation was more or less tolerable. A few days after Chanukah, the Germans issued an order that within the next seven days all Jews must leave the city. People were not permitted to take any money and materials out with them and only a small bundle of household goods. The German commandant called out a delegation of Polish people from the city and turned over the administration to them. Seventy-five Poles signed a contract to run the city of Lubartów. By leaving the town the Jews were left bare. Everything of any value was taken away. My two young children, a boy and a girl, came into Lubartów exactly on a day of deportation. The journey from Warsaw to Lubartów took eight days.

Almost all Lubartówer Jewish souls headed for Ostrover, 16 km from Lubartów. About six-hundred families went there. We have appreciated the young people from the town. They soon organized a support committee to provide housing for the refugees. The put up synagogues in private homes; even in stables.

Eight days after the refugees from Lubartów came to Ostrover, a battalion of the Gestapo numbering about twenty men also came to town. The entire Jewish population, young and old were ordered out on the street. In the center of the market place, they built a fire and began to cut the beards of the elder men and at the same time tore pieces of flesh from their faces. From the younger people, they took away their shoes forced and them to dance barefoot in the mud. From my son's head they tore his hair out and burned a swastika on his scalp. The women were forced to bring prayer shawls and books and toss them into the fire. Most of the victims were left lying on the street in shock. The non-Jewish population just stood around quietly, looking at that spectacle.

At the end of 1942, the Germans assembled all the Lubartówer, Ostrover, Lentshner, Partzever Jews and drove them out of town toward Poland. The 84 year-old Yocov-Yosef Holiarnik from Lubartów refused to leave his house, and the Germans cut his head of with an ax. The same thing happened with another Lubartówer, Dozer Shmuel Rubinstein. The Germans killed him and his entire family at the cemetery where he tried to hide out. At the gathering of the above-mentioned towns, the selection took place right away. The old and the frail were sent directly to the extermination camp, Majdanek, and the remainder were sent to labor camps. The train that was used to transport the victims consisted of fifty cars, each car holding about one hundred-fifty persons. The people were left locked in the cars for five days without food and only a little water. From the fifteen-hundred Jewish families who lived in Lubartów before the war, only about one hundred-fifty souls survived. Most of the survivors like myself escaped in time to Russia.

(*From pages 45-46*)

Life in the Soviet Union

On the Russian side, my wife and I experienced many different situations. We were in Rovno at the time when the Germans forced themselves into the Soviet Union. As Polish citizens, we were sent deeper into the country. At the beginning, we were in Kubishev; later we were sent to Savchaz, 160 km from Kubishev. We were there with fourteen other Jews. From Savchaz, I was sent with my family to Ural, a village, where we were the only Jews. I worked, as I did in Savchaz, in my trade as a shoemaker while other able-bodied men were serving in the military. I was the only shoemaker in the region, and the local people welcomed me. In 1942, my son and daughter also saved themselves from the Germans. My son, by coincidence found out where my wife and I were and with full determination came to join us. My daughter first was sent to Siberia and than visited us some time later. In 1942, my son was drafted unto the Red Army, and we never saw him again.

In 1945, a registration was held of all Polish citizens who wanted to return home. My wife and I and our daughter immediately registered, and in March of 1946, we left the village of Ural. The neighbors in the village were our best friends. They used to bring us gifts on the holidays. We said farewell to them with tears in our eyes. We were on the road eight days, and in May we arrived in Nidershlezie. We then stayed in Zabkovitz three months. The pogrom in Kelce caused a great shock in Niederslezie. We then crossed the border to the Czechoslovakia side. From there, we headed to Kasel in the American Zone, where we lived in a displaced persons camp not far from Kasel. Jewish children in this camp were playing in the in the street and running around all day, but they needed to learn. I organized a small Cheddar (Hebrew school) and taught them Jewish subjects. The few weeks when I was involved with the children will remain in my memory as the best time of my life and the last days of my difficult years. In January this year, thanks to my friends from the Lubartówer Society in Paris, I came here and found my son after many years of separation and also many friends from our beloved city, Lubartów, which was destroyed for us Jews.

(*Name of author not given*)

(*From page 87, right column*)

Chil Gelman in Toulouse in the Years 1943-1944

Today, I happened to notice in a Parisian Jewish newspaper these lines, "If we want at any time to give due credit to the French Prefecture-Staat of Toulouse, we Jews will have to give it a name, 'The Headquarters of the Jewish Resistance in France.' Every street, every house, every monument is a living witness to some of the most beautiful chapters of Jewish history in France." Toulouse was the center of the Jewish underground movement, the center of the "Jewish Army," which latter became the "Organization Juive de Combat" (Jewish Defense Organization) or O.J.C. There, we conducted the finest and most effective resistance activities. We also lost there some of our best and most dedicated friends, who died by the bullets of the Gestapo or Militia.

Whenever I walk the streets of Toulouse it reminds me of (name?), one of the people, who found a place of refuge in this very city during the occupation years and worked together with all the Jews in Toulouse in the days when all the most important events took place.

I also remember scenes of deprivation and anguish of the pursued Jewish men and women over whom the threat of death was hanging at every step. I remember and visualize people who risked their lives and limbs in total dedication on rescue missions, and youngsters who, with their genuine youthful enthusiasm, risked their lives to save other Jewish children not much younger than themselves. I also remember outstanding people like Weinberg, Rosanski, Fishman, Pastelnik, and Gelman. Quietly without clamor, they patiently organized and conducted all the assistance and rescue missions. Quite a few of these friends perished on their missions, as did many other brave men from those dark and heroic days.

I would like to take this opportunity to tell our friends from Lubartów what an important role Chil Gelman played in the Toulouse Jewish work in those years. He was one of their countrymen, one of the few who risked their lives to save others, who with unbelievable courage challenged their tragic lot. Their achievements are often forgotten and lost over the years, but this does not diminish their worth, which deserves to be related at gatherings concerning Lubartów and its people.

As was said, I also lived through some of the occupation years in Toulouse. I do not remember exactly when I first met Chil Gelmen, but it must have been in early 1943. He was one of the main workers in the local Relief Committee, which supervised and distributed relief funds to the needy Jewish refugees in Toulouse and the neighboring towns and villages. This was at a time when the Vichy regime enacted rules that denied them the opportunity to work and provide for their own livelihood.

Shortly thereafter, an organization was formed in Lyon, "The United Welfare Committee," a branch of the Jewish Defense Organization. The General Secretaries, Gleizer and Adamich, arrived from Lyon (Gleizer was killed by the Germans a few weeks before the liberation). Gelman, who also was recognized for his work, was appointed treasurer of the Committee in Toulouse. The primary job for this organization was to rescue children and hide as many children as possible in private homes of French people and Catholic religious institutions.

The purpose also was to send children to homes in Switzerland a few at a time. The Jewish youths in Toulouse were organized into groups to provide social assistance through whatever the kind of work they were willing and capable of doing, with genuine personal dedication. Every two or three weeks, such groups were transported to the Swiss border. The negotiations for these activities often were not conducted through normal channels, but by those who had no official status or pay.

Gelman was one of the busiest workers. He lived out of town in a remote and secure place. When the representatives from the Center in Lyon came to Toulouse, they found a safer overnight stay in this place. This was very important under the conditions in which we lived in those days. With the increased terror from the occupation authorities, the Jewish Resistance also strengthened its organization. Gelman was in constant contact with the youth groups as well as with their mothers, who entrusted the organization with their children.

In the days around the end of 1943, the condition for Jews became particularly tragic in places outside Nice and Grenoble. A large part of the targeted Jews escaped to Toulouse. The Toulouse Committee took on the urgent task of providing to the newcomers food stamps, a roof over their heads, and, especially, to furnish false identification papers. Gelman again was the major performer in this Committee, which carried out these tasks. He waited for the newcomers at a designated place (by the synagogue) and with special energy and dedication did everything that was necessary. Gelman was involved in that kind of work and was the right hand to Fishman and Rubin Ozanski, the two fallen heroes, who have written one of the most beautiful chapters of the Jewish Resistance Movement in Toulouse.

Jews found themselves in a particularly noteworthy condition in the neighboring towns. The help for them had to be organized on the spot. Ozanski and Gelman were the only ones who had the will to travel throughout the province, not considering that on such trips danger lurked at every step. The help, which the center from Lyon sent, did not quite meet the needs for the local work, so the energetic treasurer from the Toulouse committee raised funds from local sources to come up with what was necessary. That was the way Gelman worked tirelessly until the last great moment of the unforgettable days of total liberation.

The ones who knew Gelman in those years in Toulouse often posed the questions, "where did they get so many ordinary people to work for the benefit of the general public," and "what did it take for him to ignore every danger?" It was just as though he did not notice the danger that confronted him. People cannot find an explanation for this. What had happened to him in 1942 was tragic when he could not save the life of his thirteen year-old son from the consequences of war. I do not know if this was the only explanation for Gelman's dedication to his work. I do not know if

we even should search for an explanation for such a personal dedication. For me, the fact of

Gelman's part in the Jewish Resistance Movement in Toulouse is enough, and what he made of his past involvement in this movement. In such a case, we must look to the understanding of every person who saw him at work. Therefore, I wanted to tell the story for the Lubartówer people of all that this one Lubartówer did in those difficult years. A modest but important fighter, a fighter without pretension.

A. Kowarski

Note: The caption for the picture on page 88 reads, "The villa in Toulouse where Chil Gelman lived and where the friends from the resistance could find, at any time, place of refuge."

(*Photos and text on pages 86 & 87*)

The Steinmuller Family

Judle Steinmuller is shown in the photo on the right, and his wife, Elki, on the left, with their son, Marcel in the center. The photo on the bottom is of Judle's nephew, Itzhak Berl Steinmuller, who perished together with his parents and two brothers.

Judle Steinmuller, by craft a tailor, was born in Lubartów in 1894, and came to Paris in 1924. Being a man with strong community spirit, Judle suffered loneliness, particularly during his early days in Paris. He missed the home-like surrounding of his friends and fellow townspeople. By nature of being a person of enterprising mind, Steinmuller could not long bear these passive longings and dreams. In 1926, through his initiative, the first Lubartów Society in Paris was organized for the purpose of providing communal help. He remained its beloved president for many years, for which he gave a lot of time and energy.

Thanks to Judle's efforts, the Lubartówer Society, unlike most "Landshaften" in those days, did not limit its activities only to "coffee clutches" and other trivial activities. He awoke among his Lubartów townspeople an interest in cultural activities. Judle's brother Henek Steinmuller (*photo on page 87*), who was deported from Lyon in the winter of 1944, put a lot energy into the Lubartów Society. Thanks to him, the Society had a drama circle which touched upon home life of Lubartów Jews.

When the war broke out, Judle volunteered for the French army. He was captured by the enemy and was held a prisoner of war. He returned to France as part of a prisoner exchange agreement. In 1942, he managed to leave Paris with his wife and head for the so-called "Free Zone." On the demarcation line, they were arrested by the Germans and transported to Drancy. From there they were deported to camps. Their subsequent fate is unknown.

Judle Steinmuller's only son, Marcel, was born in Lubartów in 1923, grew up and was educated in Paris. Shortly after the occupation he joined the Resistance Movement, where he took part in various engagement actions. After the German army occupied all of France in November 1942, Marcel went to join with the "Maki," where he engaged, with his friends, in a string of sabotage acts and took part in several armed conflicts with the Germans. In one of those confrontations in March 1944, he was struck by a German bullet and died on the battlefield.

This is a memorial to an heroic Jewish family from Lubartów.

Editor's notes: Judle and Elki were the parents of Betty Steinmuller, who now lives in Paris. Judle was active in the Yiddish theater in Lubartów, as seen in a photo of him taken about 1915 that appears on the cover of a CD of Yiddish songs produced in Paris in 1994.

(From pages 19-33; photos and text on alternate pages)

The Departed Lubartówer

Page 19

1. Tertze-Leah Erlech
   Killed in 1942

2. Yakov Franenberg
   Deported in 1942

3. Byle Goldglass
   Killed together with the family
   Rubinstein in 1942

4. Mottle Akerstein
   Deported in 1942

5. Moshe Fishbein and family
   Deported

6. Melach-Pelte Menachem
   Deported with his parents 1942

7. Abraham Honingsblum
   Deported

8. Herl Tzeslech and family
   Deported

9. Efraim Silbertasz
   Deported

10. Meir Bargstein
    Died in Poland

11. Toibe Cuker
    Deported

12. Fishel Weinberg
    Deported

Page 21

13. Moshe Goldsher and wife
    Deported

14. Leizer Turkeltov
    Deported

15. Yosel Zonenshein and family
    Deported

16. Abraham-Leizer Winder
    Deported

17. Moshe-Fishel Caffe
    His fate unknown; his wife Debora
    perished with her children in Lublin

18. Royze Steinwurtz
    Deported

19. Bashe Butman and daughter
    Rebecca---Deported

20. Mendel Morgenstern
    Deported

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21. Feige-Sarah Zonenshein
Deported

22. Rachel Menachem
Deported

23. Perle Menachem
Deported

24. Velvel Zeidman
Deported

25. Hershel Witz
Perished with his family

26. Yankel Zeidmam
Deported

27. Abraham Zaltzman
Deported

28. Sarah Zaltzman
Deported

29. Yankel Zaltzman
Deported

Page 25

30. Abraham Honingsblum
Deported

31. Rushke Honingsblum
Deported

32. Baruch Honingsblum
Deported

33. Dovid Honingsblum
Deported

34. Shmuel-Eli Menachem
Deported

35. Kapel Honingsblum
Deported

36. Moshe Sukowalski
Deported

37. Shaye Kirshenberg, her sister
Rose and brother Zalman
Deported

Page 27

38. Shmuel Waserstrass
Deported

39. Shlomo Rubinstein
Deported

40. Fela Toibenhois
Deported

41. Mishelin Toibenhois
Deported

42. Henry Toibenhois
Deported

43. Rachel Lerner
Deported

44. Leah Lichtman
Deported

45. Mordechi Zweiman
Deported

46. Gittel Zweiman
Deported

47. Yosef Lerner
Deported

48. Chava Greenberg and her son
Deported

49. Moshe-Ahron Hecker and family
Deported

Page 29

49. Sheindle Appleroit
Deported

50. Moishe Appleroit
Deported

51. Rebecca Appleroit
Deported

52. Eli Duman and wife
Deported

53. Kishe Kirshenberg
Deported

54. Feige Kaplan
Deported

55. Chil Kapleman
Deported

56. Chava Parmet
Deported

57. Israel Weisman
Deported

Page 31

59. Laibl Weinshtein
Deported

58. Menashe Weinshtein
Deported

59. Moshe Puterman and family
Perished in Poland

60. Ester-Rachel Perlestein
Deported

61. Zisel Perlestein
Deported

62. Yitzhak Perlestein
Deported

63. Ettle Morgerstern's child

64. Ettle Goldstein Morgerstern
Deported

65. Shlomo Goldstein and
his sister Pearl—Deported

66. ? (Unidentified)

Page 33

67. Noah Stern
Deported

68. Shlomo-Langer Stern
Deported

69. Moshe Shifman
Deported

70. Rose Steinmuller–Deported
Her husband, Simon Steinmuller, died before the war. He was one of the first Lubartówer immigrants in Paris.*

71. Simcha Shifman
Deported

74. Tzine Stern, Moshe Stern,
their sister and her son
Deported

75. Leizer Cukerman
Deported

76. Gittle Cukerman with her
husband and child
Deported

77. Ettle Cukerman
Deported

(**The grandparents of Claude and Colette Steinmuller of Paris.)*

(*From page 47)*

The survivors who were hiding-out in Lubartów and nearby villages

Apfeld, Dabe
Erlech, Michal
Erlech, Nemi
Erlech, Debora, from the
Farbiacz, Euvdih
Feishavicz, Haye
Feishavicz, Shiye
Foot, Yitshe
Friedman, Mamare
Goldstein, Chaim
Golstein, Havah
Helman, Dishke
Honingsblum, Yosef
Honingsblum, Bleeme
Kape, Gershon
Kape, Sarahle
Kape, Rachele
Kapelman, Yonah
Perez, Morris with a child
Rockbrand, Leizer
Strzecziniac, Rachel
Strzecziniac, Tobtshe
Tunkelshwartz, Berl
Weinberg, Yioske
Weinberg, Friedke
Zamberg, Chaim
Zaltzian
Zingel, Shlomo
Zingel, Dovid

(*From pages 47-48*)

The Lubartówer who survived in the Soviet Union

Appleroit, Rubin
Bakman, Moshe
Bakman, Abraham
Berman, Esther
Biderman, Yankel
Brandwein, Shaiye
Brzcitell, Shaiye
Denenmark, Mannes
Erengot, Esther
Erengot, Maniek
Erengot, Abraham
Fantshner, Abraham
Farmet, Hodes
Federbush, Motl
Federbush, Yosef
Feldman, Mendel
Finkelstein, Hershel
Finkelstein, Shachne
Fleising, Ahron
Fleising, Golde
Friedlender, Zisel
Gerstein, Heneh
Gerstein, Leibush
Goldfinger, Yankel
Goldman, Meir-Shmuel
Goldsher, Shaye
Goldsher, Miriam
Greenberg, Noah
Helman, Samson
Helman, Rachel
Heretz, Ahron Joel
Hershenfeld, Dabe
Honingsblum, Chemie
Kape, Menasah
Kosman, Yitshe
Kowartawski, Chil
Kowartawski, Israel
Kowartawski, Yakov
Kowartawski, Ida
Kowartawski, Tzirele
Kowartawski, Leah
Kowartawski, Hanah
Krochmalnik, Michal
Krochmalnik, Sheindel
Kusznicke, Chaim
Lederer, Nathan
Lerche, Yosef
Mareintz, Yankel
Mareintz, Alter
Mertik, Blume
Mertik, Abraham
Mertik, Moshe
Mintzer, Shmuel
Montall, Shmuel
Montall, Joel
Montall, Efraim
Morgenstern Chaim
Morgenstern, Yitshe
Nisenboim, Getzel
Nisenboim, Yankel
Perez, Yonah
Rapaport, Yosel
Reichnudel, Yoske
Reichnudel, Shlomo
Reichnudel, Abraham Ahron
Reichstein, Shaindel
Reichstein, Salle
Reichstein, Ahron
Reichstein, Shaye
Roman, Mordechi
Rosebruch, Smuel
Rosebruch, Moshe
Rosenboim, Hersh
Rotenberg, Yosef

Rotshtein, Velvel
Rotshtein, Golde
Saloman, Gershon
Shainfeld, Yosef
Shlachtman, Simon
Shlivke, Getzel
Shlivke, Shlomo
Shlivke, Sarahle
Shlivke, Chaim
Shwerdsharf, Laizer
Shwerdsharf, Haya Etl
Silewicz, Dan
Skornick, Hersh
Starkman, Moshe
Starkman, Yente
Starkman, Malkeh
Starkman, Manie
Statman, Hersh
Statman, Toibe
Statman, Mattes
Stern, Dovid
Strzeciniacz, Pesle
Strzeciniacz, Abraham
Shuster, Rubin
Tabacznik, Shaindl
Trop, Velvel
Walerstein, Ytzhak
Wasserstrass, Yacov-Shaye
Waxhandler, Yitshe
Weberman, Chava
Weberman, Meir
Weberman, Israel
Weingarten, Pinchas
Weingrass, Shlomo
Weisbart, Meir
Weismel, Chaim
Weismel, Eliye Nathan
Weismel, Mintshe
Winder, Leibl
Winder, Yiddle
Winder, Israel
Yakubovicz
Zaltzman, Frume
Zaltzman, Zelig
Zaltzmans, Chaim
Zaltzstein, Simon
Zaltzstein, Moshe
Zelkowicz, Moshe
Zelkowicz, Yankel Dovid
Zelkowicz, Shlomo
Zingel, Molek
Zonenshein, Mottl
Zonenshein, Yiddle
Zonenshein, Hersh
Zonenshein, Chanshe from
Zonenshein, Esther
Zucker, Shaye

(From pages 36-40)

Our Martyrs

Ackereizen, Mendel
Ackerstein, Motle
Ackerstein, Efraim's family
Aicheboim, Yankel-Dovid
Aichenzweig, Chaim-Yonah
Alberg, Faige
Alberg, Tobsher
Alszitski, Velvel
Angloister, Yacov-Leib
Apfeld, Brandle
Appleboim, Berl
Appleboim, Moshe
Appleboim, Yacov
Axengar, Berl
Axengar, Zanovel
Bakman, Leah
Batt, Yidle
Beigleman, Kalman
Bekerman, Shloime Yentes
Bembak, Eli
Biderman, Mottle
Bieguniec, Abraham
Bieguniec, Eli
Birnboim, Israel
Blaszka, Hanah
Blinder, Mendel's family
Boiman, Simon
Boiman, Yitzhak
Bornstein, Chaim
Bornstein, Izik
Bornstein, Leibl
Brandwein, Michel
Brandwein, Butshe
Brandwein, Mordechi
Brandwein, Leible's family
Brandwein, Pesach
Brandwein, Yosef
Bresznicer, Yankel
Broitmacher, Mattes
Broitmacher, Yitzhak
Broitmacher, Yosef
Brutian, Mechal
Bszczitew, Chaim-Yosef
Burstein, Menachem
Butshes, Shmuel-Chaim
Chemie, Chaye Dovidls
Cuker, Meir
Cuker. Miriam
Cukerbix Fraide
Cukerbix, Laizer
Cukerbix, Shlomo
Czekanower, Dovid's family
Denemark, Moshe
Dikstein, Hanah
Dr. Zilberman
Duman, Yankel-David
Erlech, Hannan
Erlech, Moshe-Leib
Erlech, Yonah
Fabiacz, Yehoshua
Faifermacher, Berke
Faifermacher, Yehoshua
Familie Flech
Federbush, Yosef
Federman, Yehoshua
Feigenblat, Mechel
Feigenblatt, Esther
Fein, Moshe
Feldman, Menucha Leah's family
Filitzer, Perez
Finkelstein, Chil
Finkelstein, Fivel
Finkelstein, Rebecca-Yente
Finkelstein, Shlomo
Fishbein, Moshe
Flaisink, Chaim-Dovid
Flaisink, Moshe
Flender, Hanah
Folkowicz, Yacov-Yitzhak
Franenberg, Moshe
Friedlender, Abraham
Friedlender, Heniek
Friedman, Saul
Friedman, Saul
Friedman, Shmuel
Fyvel, Ketzev
Garfinkel, Kapel
Garfinkel, Nachum
Gelblum, Avigdor-Laibush (the Lubartówer Rabbi)
Gershtein, Meir-Hersh
Gertzycer, Israel
Gevirtzer, Haeshi
Gevirtzer, Saul
Gevirtzer, Shmuel
Goldfarb, Chaim Itzes' family
Goldfarb, Noah
Goldfinger, Yehazkal
Goldgband, Moshe-Ahron
Goldglass, Yacov
Goldman, Dovid
Goldman, Leibush
Goldman, Shaye
Goldraich, Yitzhak
Goldreich, Shashe
Goldsher, Meir
Goldsher, Chemie
Goldstein, Butshe Goldstein
Goldvasser, Efraim
Gopfeld, Leibush
Gopfeld, Israel
Greenberg, Baltshe
Greenberg, Chaim
Greenberg, Chava
Greenberg, Israel
Greenblatt, Shlomo
Gringer, Chaim-Hersh's family
Gringer, Faige
Grossman, Moshe Lehrer
Grzebianiacz, Mordechi
Halperin, Abraham
Haltzman, Berl
Hannahler, the cook
Hecker, Leibl
Hecker, Moshe-Ahron
Hecker, Moshe-David
Helman, Moshe
Helman, Pesach
Helman, Yehayel

Hershenfeld, Efraim
Hershenfeld, Kapele
Hershenfeld, Liebl
Hershnfeld, Shachne
Hershenhorn, Perez
Hertz, Yehoshua
Himelboim, Shaye-Yankel
Hochberg, Yehushua
Hochgelernter, Yosef-Mendel
Honingsblum, Asher
Honingsblum, David
Honingsblum, Pintshe
Honingsblum, Saul
Honingsblum, Shaye
Honingsblum, Yankel
Honingsblum, Yehael-Noah
Hussfogel, Hanah
Hyman, Banjamin
Hyman, Leibush
Kadaver, Hannah
Kaffe, Miriam
Kaffe, Sarah- Bayle
Kaffe, Toive
Kapelman, Benjamin
Kapelman, Shuel-Laib
Karpenshif, Shlomo
Karzigel, Yosef
Kashemacher, Shlomo
Kasman, Abraham
Katz, Fishl
Katz, Pichas
Kaufman, Gittel
Kaufman, Kayle
Kaufman, Moshe
Kaufman, Sarah
Kaufman, Yehudis
Kaufman, the mute
Kessler, Yankele
Kirshnberg, Abraham-Judle
Kirshenberg, Baruch
Kirshenberg, Kalman
Kirshnberg, Eli-Meir
Kirshenberg, Menachem
Kirshenberg, Moshe
Kirshenberg, Toywieh
Kirshenberg, Yosef
Kirszenberg, Hersh's family
Kishkemacherin's family
Kleinberg, Brochas' family
Kleinberg, Laibke
Kleinberg, Noah
Koplman, Yacov-Peseles' family
Kreitzer, Shmuel
Krochmalnik, Hakel
Kuperman, Shmuel
Laczewski, Hannah's family'
Laibel, Leizer
Landah, Moshe
Landah, Shlomo
Langman, Yitshe' family
Lebendiker, Yacov-Moshe
Lerche, Chaim
Lerner, Ahron
Lerner, Dovid
Levin, Noah's family
Levin, Fishel
Levin, Shmuel
Libman, Mottl
Lichtenfeld, Yankel
Lichtman, Yosef
Mardchyle, Shacher's children
Marmintz, Chaim-Leib
Marmintz, Shmuel
Mechever, Shaye
Menachin, Shmuel-Eliye
Mendel Shnider
Mertik, Baruch
Mintzer, Saneh-Yacov
Mintzer, Chaim
Mittelhois, Benjamin
Monczasz, Yisamer
Montal, Eliye
Montal, Yankel
Morgenstern, Shlomo Gemiraver
Morgenstern, Yiddle
Neishteter, Yankel
Nirenberg, Israel
Nisenblum, Berke
Nisenboim,, Baruch
Nisenboim, Meir
Nisenboim, Yitshe-Bear
Nisenboim, Yosef
Nisenman, Moshe
Nydin's family
Oszinski, Hershel-Leib
Oszinski, Moshe
Oszinski, Yankel
Paiszawicz, Pesach
Paiszawicz, Saul
Pantsher, Meir
Pantsher, Yosef-Leizer
Parmet, Moshe
Parmet, Shmuel
Peltzman, Yitshe
Perez, Baruch-Yacov's family
Perez, Gedaliahu
Perez, Rashi
Perez, Shmuel
Perlmutter, Alter
Perlstein, Moshe's children
Perlstein, Samson
Perlstein, Yosef
Perlstein, Zisel
Pesach, Yonah's family
Pomeraniec, Israel
Pomeraniec, Israelke
Pupkiewicz, Adolf
Putter, Abshe's Family
Rachtshes, Yosef
Raichnudel, Berl
Raichnudel, Israel
Raichstein, Hannah
Raichstein, Mordechi
Rainsilber, Blume
Richstein, Dovid
Rivele, from Patashet
Roitman, Moshe's family
Roitman, Pinchas
Rokbrand, Laibush-Moitzele
Rosbruch, Socher
Rosenblatt, Efraim
Rosenboim, Manis
Rosenboir, Moshe
Rosenfeld, Mendle
Rosenfeld, Zelig
Rotenberg, Shertzl
Rotstein, Chaim-Yiddle
Rubble, Yitshe
Rubinstein, Shmuel
Rubinstein, Alter-Dovid's family
Salomon, Hodes
Samelson, Rikel
Saratzker, Chaim
Seinfeld, Yitzhak

Shar, Yacov
Shaye, Meir
Sheinshneider, Ahron
(the Assistant Rabbi)
Shifkes' daughters
Shlachtman, Yitshe-Vadie
Shlisher, Mordechi
Shmirman, Yehoshua
Shoifeld, Israel
Shtulman, Meir
Shtulman, Moshe-Leizer
Shuals, Yosele
Shuster, Wolf
Shwarzer, Moshe
Shwerdshaft, Berish
Shwirk, Melech
Sifche Menases' children
Siles, Leibl
Stattman,Chaim-Yosef
Starkman, Nachum
Stattman, Berl
Stattman, Hiyah
Stattman, Israel
Stattman, Toibeles' family
Stern, Israel
Stern, Noah
Stern, Simcha
Strzeciniacz, Yosef
Suchawalski, Moshe
Suchhendler, Rafael
Suchhendler, Tsvi
Sukhendler, Velvel
Sukman, Dovid
Szilevich, Caim
Szilewicz, Esther-Yite
Szlachtman, Asher
Szlachtman, Moshe
Szlachtman, Shlomo
Szlivke, Sarah-Leah
Szpitalnik, Samer
Szweitzer, Leizer
Szwirk, Shulom
Tabacznik, Berl
Tczap, Debora
Tczapnik, Yente
Tenenboim, Hershel
Tenenboim, Hillel
Tenenboim, Moshe
Tleyiarnik's family
Tochterman, Shaye
Trop, Hersh
Tshesler, Pinchas
Tshesler, Shlomo-Bear
Tunkelshwartz, Malkah
Tzimblman, Mordechi
Tzingl, Abraham
Tzingle, Efraim
Tzitrinenblum, Benjamin
Tzitrinenblum, Nachman-Shaye's
family
Tzitrinenblum, Yehoshua
Tzweigraich, Faige-Shaindl
Tzweigraich, Mendele
Wagman, Davtshe-Yankel
Wailer, Gershon
Wallach, Kevid
Waldhaltz, Rubin
Wallerstein, Yacov-Hersh's family
Wasserstrass, Leah
Wasserstrass, Moshe
Wasserstrass, Perez
Wasserstrass, Rafael
Wasserstrass, Yacov
Waxhandler, Avraham-Hersh
Weberman, Sheindel's family
Weinberg, Chaim
Weinberg, David
Weinberg, Miriam
Weinberg, Velvel
Weinberg, Alter
Weingarten, Shlomo-Bear
Weinstein, Abraham Dodee's
children
Weinstein, Yankel-Baiger's family
Weinstein, Yehayel
Weisbart, Gershon
Weisgrass, Laibl
Weisman, Chynke
Weisman, Rachele
Weisman, Yiddle
Weisman, Zelick
Weismel, Yonah
Weissgrass, Yacov
Weistell, Chaim-Yiddle
Weitz, Ahron
Weitz, Tzalke
Weitz, Yehushe
Weitzman, Abraham-Leizer
Weitzman, Mordechi
Weitzman, Tzaduk
Winder, Abetshe's family
Winder, Hershel
Wyirobnik, Leib
Yakobowicz, Margolis
Zaltzman, Abesh
Zaltzstein, Avraham-Nachman
Zalzman, Noah
Zamberg, Noah
Zamberg, Pinchas
Zecznikewicz, Gershon
Zeidenwerk, Perez
Zeidenwerk, Shmuel
Zeidenwerk, Yacov Snyder
Zeidenwerk, Der Stayer
Zeidian, Israel-Shmuel
Zelkowicz, Pinchas
Zilbergeld, Hanah
Zilbermintz, Meir
Zilbertash, Abraham's family
Zion, Misha's children
Zonenshein, Abrahamtshe
Zonenshein, Abraham-Yosele
Zonenshein, Fishl's family
Zonenshein, Yacov
Zonenshein, Yankel
Zonenshein, Yankele

Addendum

The following is not part of the Lubartów book but is taken from material downloaded from the Jewish International Cemetery Project:

http://www1.jewishgen.org/cemetery/index.htm

an Internet web site linked to the Jewish Genealogical Research site:

httt://www1.jewish.org/index.html

It provides some additional history of the Jewish community of Lubartów and on the sorry state of the old Jewish cemetery when the site was surveyed in October and November of 1991.

David Steinmuller

The Old Jewish Cemetery of Lubartów

Lubartów is located in Lublin Province, approximately 26 km due north of the much larger city of Lublin, 100 km southeast of Warsaw, and 60 km due west of the present Russian border. Lubartów's exact geographic location is 22.37 E longitude and 51.27 N latitude.

The old Jewish cemetery of Lubartów is located at 25 Pazdziernika Street between Armii Krajowej and Lubelska Streets. The present population of Lubartów is approximately 23,000 inhabitants, with no Jews.

The date of the earliest known Jewish community in Lubartów was the second half of the 16th century, and the cemetery was established then. The Jewish population of Lubartów was 3,209 in 1921, which was about 54% of the total population of the town. The date of the last Jewish burial in the old cemetery was the beginning of the 19th century. The old cemetery was used exclusively by the Orthodox Jewish community, and it is not listed or protected as an historical landmark or monument. (*Editor's note: another document refers to a "new cemetery" located on Cicha Street about 500 meters from the town center, with the last Jewish burial in 1943.*)

The cemetery location is described as "urban, on flat land and isolated" and is not marked by a sign or marker. It is reached by turning directly off a public road. Access is open to all; there is a continuous fence and no gate. The old cemetery was .77 hectares (*one hectare = 2.471 acres*)

before World War II, but now is reduced to approximately .5 hectare due to a housing development. There are 32 gravestones, none in their original location; 25-50% are toppled or broken, and a dozen fragments were buried after construction of a monument (see below). The oldest surviving gravestone dates from 1848. The gravestones are sandstone, flat, and with carved relief decorations and traces of painting on their surfaces. The inscriptions are in Hebrew. There are no known mass graves.

The present owner of the property is the municipality. The cemetery property is used in part for dumping waste and in part as a park and playground, with a lawn in the western part. The properties adjacent to the cemetery are residential and include a school, apparently a kindergarten. The cemetery occasionally is visited by private persons. It was vandalized both during and after the War and after construction of the monument. Stones were patched, trees were planted, and fencing was erected in the 1960s. A monument was constructed by local authorities and Jewish groups from within and outside Poland in 1988. There is occasional maintenance by local authorities, but Pawel Sygowski, the person who visited and surveyed the site in 1991, reported that security and vandalism are serious threats. In the words of his report, "Pupils from the local school are coloring the tombstones. The area behind the monument serves as a toilet and a place for smoking and drinking. Local inhabitants destroy the monument."

END